

**Sourcebook
For
Ministerial
Development**

**Asia-Pacific Region
Manual Extension**

Church of the Nazarene

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INTRODUCTION

The Purpose of the *Sourcebook*

This *Sourcebook* is a response to the action of the General Assembly, and is designed to help educational providers address the minimal standards for ordination and ongoing education across the region (*Manual* 424.1):

The variety of cultural contexts around the world makes one curriculum unsuited for all world areas. Each region of the world will be responsible for the development of specific curricular requirements for providing the educational foundations for ministry in a way that reflects the resources and the expectations of that world area. (Manual 424.2)

The Church of the Nazarene recognizes the diversity of worldviews and contexts between and within regions - and it is the desire of the church to see ministerial education contextually appropriate for each individual setting. Thus, it is inappropriate to provide one model of ministerial education that would be transplanted to the various world areas and cultures. Nevertheless, the Church of the Nazarene also recognizes the essential universal expectations of ministers throughout the denomination.

Within the Region it is the responsibility of the Regional Course of Study Committee (COSAC) and finally approved by the Regional Advisory Council (RAC) to ensure that the *Sourcebook* it develops will provide programs that are culturally relevant both in content and in teaching methodologies. Thus, the regional *Sourcebook* should reflect the diversity that exists within the wider church even within our own Region, and provides latitude for meeting contextualized ministerial educational needs while still maintaining quality within the outcomes. In the light of the diversity on this Region, each Field, with the approval of the Regional Advisory Council, may contribute an appendix item for the *Sourcebook* to particularly address contextual requirements for education for ministry within its field.

The *Sourcebook on Ministerial Development* as a Regional Extension of the *Manual*

The *Manual* of the Church of the Nazarene establishes the requirement for each region or language group to prepare a *Sourcebook for Ministerial Development* that will guide the process of preparation and continuing education of Nazarene ministers. This *Sourcebook* then is an extension of the *Manual*, valid for the Asia Pacific Region. The *Regional Sourcebook* is based on The *International Sourcebook on Developmental Standards for Ordination*, which is authorized by the *Manual* as the guide and statement of standards for each regional *Sourcebook for Ministerial Development* (*Manual* 424.5).

Therefore, both the *International Sourcebook* and this *Regional Sourcebook* will be sequentially numbered as a continuation of the *Manual* starting with paragraph 436, and the last paragraph of the *Manual* relating to ministerial readiness is 435.

The Standard for Ministerial Preparation

This *Sourcebook* outlines the essential common traits that establish the doctrine and practice of ministerial life consistent with the Holiness message within the Asia Pacific Region. It also maintains the integrity and stature of the ministry upheld in the church, and sets a standard for levels of educational and personal expectation throughout the life of the minister.

The paragraph numbers used in this, and all Regional Sourcebooks, are as follows:

- ¶436: The Call
- ¶437: Educational Preparation
- ¶438: District Ministerial Studies Board
- ¶439: Candidacy for Ordination or Certification
- ¶440: Lifelong Learning
- ¶441: Validation Procedures

The Contextualization of the Elements of the *Sourcebook*

Each of the elements of the *Sourcebook* may require different levels of contextualization. The Educational Preparation, the District Ministerial Studies Board and Lifelong Learning elements will probably require more cultural adaptation than the other elements. Further, Lifelong Learning should be adapted not only culturally, but also individually. That is to say, the life and ministerial situations of each person should shape the design of the plan for continuing education. Geographic, financial and cultural issues all impinge upon the nature of continuing education.

Validation

This *Sourcebook* and the curricula of any educational provider to be considered are validated through a process involving approval by the Regional Advisory Council, the International Course of Study Advisory Committee (ICOSAC), the Office of the Ministry, the General Board and the Board of General Superintendents. This process is spelled out in Chapter Six.

Chapter One

436. The Call to the Ministry

“Jesus went up on a mountainside and called to Him those He wanted, and they came to Him. He appointed twelve - designating them apostles - that they may be with Him and that He might send them out to preach and to have authority to drive out demons” Mark 3:13-15 (NIV).

The Church in Ministry

436.1. In the Church of the Nazarene, it is expected that all Christians will be involved in ministry. We believe that all Christians are called to take up the cross, the means of salvation and transformation, and follow the way of Jesus Christ. We believe that God has given spiritual gifts to all believers that enable them to be actively involved in evangelism and ministry. In this respect all Christians are called to be involved in the ministry of the Church.

The Special Call to Ministry

436.2. The Church, however, recognizes that God calls and sends out messengers of the gospel. The Church, illuminated by the Holy Spirit, will recognize the Lord’s call (*Manual* 400). This call can be to pastor, to take the gospel to another culture, to evangelize, to teach the truth of God, to care for people and a myriad of different purposes and ministries which serve the Church and the world.

Three Types of Ministries

436.3. The Church of the Nazarene recognizes three types of ministry. An ordained elder is a person with a call to lifetime ministry with a preaching commitment (*Manual* 429). An ordained deacon is a person with a call to a lifetime of ministry that does not necessarily include a call to preach (*Manual* 428). A third category is that of the certificated lay minister (*Manual* 408). Persons thus recognized are called to minister but do not feel called to the official and public work of the ministry and do not plan to devote full time to the ministry.

The Church and the Minister’s Call

436.4. We recognize the universal truth that the call to ministry comes from God rather than the church. Nevertheless all *Sourcebooks* need to make clear the role of the church in stimulating the call among believers and the appropriate validation procedure before, during and after the formal education of the minister. The church has the responsibility to validate the call and to confirm the genuineness of that call by observing that the called person demonstrates fruitful ministry in the local church, and continues to show growth in competency (*Manual* 401.4).

*When the church discovers a divine call [on an individual,] the proper steps should be taken for its recognition and endorsement, and all suitable help should be given to open the way for the candidate to enter the ministry (*Manual* 400).*

Historically, the Church of the Nazarene has recognized the importance of the fact that Christ spent his public ministry proclaiming the Kingdom of God and equipping His disciples for mission and ministry. From its inception the Church has committed itself to excellence in ministry and has provided educational opportunities to equip those Christ has called. The one called is thus to be engaged in a lifetime learning endeavor. The local church, under the leadership of the pastor and the church board, is encouraged to provide varied opportunities for service and lead the congregation in mentoring the called person. The pastor or a designated person may fulfill the role of personal mentor.

Chapter Two

Educational Preparation

437. The Church of the Nazarene believes that a call to the ministry is also a call to prepare. A significant part of the preparation is education. This led our church from the beginning to establish institutions and systems of education.

Education for ministry in the Church of the Nazarene includes both general and theological education. General education fosters a growing understanding of the historical and current context in which the minister is called to serve. Theological education is an essential part of spiritual development and character formation. It also makes accessible to the individual the rich resources of the Christian faith, enabling the minister to serve humankind and meet societal needs redemptively.

Elements of Educational Preparation

437.1. There are four major elements of the educational preparation of ministers. *Content* represents the acquisition of the biblical, theological and historical knowledge necessary for the minister. *Competency* involves the acquisition and development of the skills for ministry. *Character* refers to the personal qualities of the minister while *Context* deals with the environment. These four elements must be embodied in each curriculum program leading to ordination.

Though curriculum is often thought of only as academic programs and course content, the concept is much larger. The character of the instructor, the relationship of the students and instructor, the environment, and students' past experiences join with the course content to create the full curriculum. Nevertheless, a curriculum for ministerial preparation will include a minimal set of courses that provide educational foundations for ministry ... (Manual 424.3)

The *Manual* describes each of these four educational elements and their value to the educational preparation of the minister.

Content - *Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doctrine of holiness and our Wesleyan distinctives, and the history and polity of the Church of the Nazarene must be included in these courses.*

Competency - *Skills in oral and written communication; management and leadership; finance; and analytical thinking are also essential for ministry. In addition to general education in these areas, courses providing skills in preaching, pastoral care and counseling, worship, effective evangelism, Christian education and church administration must be included. Graduation from the course of study requires the partnering of the educational provider and a local church to direct students in ministerial practices and competency development.*

Character - *Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, human development, the person of the minister, and marriage and family dynamics must be included.*

Context - *The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the Church witnesses. Courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included (Manual 424.3).*

Desired Outcomes of Educational Preparation

437.2. Education for service, as described above, will assist the minister in the process of “being”, “knowing” and “doing”. These outcomes need to be integrated into the four elements of ministerial preparation.

For the minister “**to be**”, the desired outcomes are expressed in:

1. loving God with all the heart, soul, mind and strength and the neighbor as oneself as expressed in Christian holiness
2. a deep spirituality with an abiding sense of God’s call
3. existence as a person in relationship to the community of faith
4. unquestioned integrity and honor
5. compassion, patience and perseverance
6. self-discipline and self-control
7. humility, gentleness and sensitivity to others
8. passion and courage
9. wisdom and discernment
10. vision and commitment.

For the minister “**to know**”, the desired outcomes are to have:

1. a thorough knowledge of the Holy Scriptures and methods of interpretation
2. a clear understanding of Christian theology and especially the place of Christian holiness within it
3. a solid grasp of the history of the Christian church and its mission through the centuries
4. a knowledge of the Wesleyan theological heritage and traditions
5. a working knowledge of the disciplines of the spiritual life
6. an understanding of the significance, forms and place of Christian worship in the community of faith
7. a firm understanding of Christian personal and social ethics
8. a knowledge of communication theory and skills, especially preaching and including teaching and interpersonal skills
9. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management
10. an awareness of the brokenness of the human condition - both personal and societal

11. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
12. a grasp of the span of human history and culture, particularly of the minister's own context
13. an awareness of cultural trends and influences in contemporary society including religious pluralism
14. a knowledge of the operation of the polity and practice of the Church of the Nazarene
15. an awareness of the legal framework in the society in which the congregation functions.

For the minister “**to do**”, desired outcomes are to:

1. **model** a godly life and vital piety
2. **think** prayerfully about personal, familial and congregational development
3. **act** with integrity and honor in all relationships
4. **respond** to others with the love of God
5. **lead** the people of God in worship, mission and service
6. **equip** the saints for the work of ministry
7. **preach** the Word of God with clarity in a culturally appropriate fashion
8. **teach** by word and example
9. **evangelize** the lost, feed the flock
10. **articulate** clearly the mission of the congregation and the Church
11. **minister** to the brokenness of persons and society
12. **communicate** the truth in love
13. **listen** with care and discretion
14. **facilitate** the ministry of all the people of God at the local level
15. **organize** the local congregation as needed and appropriate
16. **assess** the effectiveness of programs and plans
17. **acquire** skills in information technology and other media essential for ministry and mission
18. **pursue** life-long learning.

Study Schemes for the Desired Outcomes

437.3. Any scheme of study should be designed to assist the candidate to develop the principles expressed above. Any such scheme is merely the beginning point of a lifetime of formal and informal development. It is important that each scheme of study have a means of ensuring *coherence* within the curriculum and *progression* through the curriculum.

Candidates that have completed the first stage of the scheme of study, should have been introduced to all of the components necessary for effective pastoral, or other ministry, and thus be

eligible for the granting of the relevant district license. Successive stages of study build upon this coherent basis with a progressive development of content, competency, character and context.

Minimal Educational Requirements

437.4. The minimum educational requirement for the recommendation of a candidate for ordination is the equivalent of three years of full time ministerial study. Ministers who have completed the course of study need to have achieved the expectations set out below. The following grid arranges units according to the dominant classification in that unit. The minimal percentage of time allocated to each group of units is indicated, with the recognition that various Fields may adjust these percentages upwards, utilizing the undesignated percentage balance. All programs should equal one hundred percent. The percentages refer to the program time involved in the particular kind of development. Some of the development may be outside the formal classroom curriculum, and may be through supervised activities in which educational feedback is provided to the student.

%	COURSE OF STUDY
30	Content
	Biblical
	Theological
	Historical
	Ministerial
25	Competency
	Communication Skills
	Pastoral Skills
	Management Skills
	Analytical Skills
	Leadership Skills
10	Character
	Ethical, Spiritual & Personal Growth
	Incarnational Leadership
	Commitment to God and Church
	Passion for the Lost
	Covenantal Life Style
10	Context
	Information, System and Environments of Learning
	Pluralism: Religious, Historical and Cultural
	Community Interface
	Social, Ethical, Legal & Judicial
	Church and Ministry
25	Undesignated - to be assigned as appropriate to the student and the setting

These expectations and abilities may be developed through a variety of courses or structures. These structures must include a link with the local church as expressed in *Manual 424.3*.

Competency ... Graduation from the course of study requires the partnering of the educational provider and a local church to direct students in ministerial practices and competency development.

Chapter Three

District Ministerial Studies Board

438. By *Manual*, the District Ministerial Studies Board is charged with administration of the educational program for the candidate (*Manual* 229-231.4).

The *International Sourcebook on Developmental Standards for Ordination (ISDSO)*, of which this regional *Sourcebook* is an extension, states:

Each region is responsible to outline how these boards and their educational structures work together to provide the educational program for their candidate ... Where regions have chosen an educational structure as primary provider, the relationship of the education provider to ... the Ministerial Studies Board ... needs to be developed by the region.

This region has adopted the model of college (or seminary) and their extension centers as the provider of ministerial education. Within that decision, the following clarification is offered as to the role of the District Ministerial Studies Boards and the provider itself.

438.1. The District Ministerial Studies Board's Responsibilities

- To guide students to the appropriate program while considering the person's educational background and/or life situation.
- To assure that each student completes two subjects per year in a validated program (see chapter six) if they desire to continue to maintain their license.
- To inform all ministers on the district of continuing education opportunities that would help fulfill their CEU requirements.
- To graduate people from the Course of Study.
- To evaluate the educational qualifications of any licensed or ordained person desiring to transfer to the Church of the Nazarene. The educational program will be acceptable if it fulfills the following criteria:
 - The program is equivalent to a three-year full-time course.
 - The transcripts reflect completion of subjects from a Nazarene Course of Study including:
 - The Doctrine of Holiness
 - The History and Manual of the Church of the Nazarene
 - Introduction to Doctrine or Theology.

The Educational Provider's Responsibilities

438.2 The District Ministerial Studies Board (DMSB) works in cooperation with the Validated Educational Provider (i.e. college, seminary or extension program). It is dependent upon the education provider to make various educational options available to candidates on the district so that people can pursue the call of God to minister. This can be accomplished by going to a residential campus or by participating in an extension center. Education providers are

encouraged, if possible, to offer courses at various levels and in various delivery methods, as well as, ministerial education by extension.

It is required that each educational provider fulfils the following responsibilities:

1. To inform the DMSB regarding the progress of candidates who hold membership on the given district. Upon request the registrar of the educational provider will be responsible to send this report to the district secretary prior to the meeting of the DMSB.
2. To keep a record of all students who are enrolled in any of its programs.
3. To offer Continuing Education opportunities.
4. To keep a permanent record of ministerial CEU's completed under its auspices, and to release this on request by the minister himself or to any DS or DMSB.

Non-Nazarene Educational Providers

438.3. The *Manual* states, in paragraph 424.4, "Preparation for the ordained ministry pursued in non-Nazarene schools or under non-Nazarene auspices shall be evaluated by the District Ministerial Studies Board in conformity with the curricular requirements stated in a *Sourcebook for Ministerial Development* developed by the region/language group." This statement shall be applied as follows:

The Asia Pacific Region values highly the provision of Nazarene providers whenever possible. The District Ministerial Studies Board may grant permission for pursuit of educational preparation in institutions other than Nazarene institutions.

In case this permission is given, the provider must be accredited to an equivalent standard as the local Nazarene provider. Furthermore, the program must be evaluated against the set curriculum of the Nazarene provider for exact equivalence. That is, course for course and component for component. Furthermore, key subjects in theology, polity and hermeneutics shall be studied through a Nazarene provider prior to ordination requirements being met.

The regional college or seminary may be called upon for assistance in interpreting equivalence to its own programs if the DMSB so desires. This may guide a district in maintaining equal standards for all candidates.

Chapter Four

439. Candidacy for Ordination or Certification

Local Minister

439. 1 The official process leading toward ordination, whether elder or deacon begins with the local minister's license. The local church board, upon request of the candidate and the recommendation of the pastor, grants this license. The board should thoughtfully and prayerfully evaluate the validity of the professed call of the applicant. Such evaluation should include the candidate's Christian experience, reputation, conduct, spiritual stability, doctrinal soundness and the evidence of those gifts and graces that belong to such a high calling (*Manual* 426).

When a person is called to minister but does not feel called to the official and public work of the ministry and does not plan to devote full time to the ministry,

the [local] church board, upon recommendation of the pastor, shall initially examine the lay minister as to personal experience of salvation, effective involvement in church ministries, and knowledge of the work of the Church and satisfy itself as to the lay minister's qualifications for such ministry. The local church board may issue . . . a certificate signed by the pastor and the secretary of the church board, [signifying that the holder of such is a lay minister of the Church of the Nazarene] (Manual 408.2; 408.3).

Renewal of Local Minister's License

439.2. A local minister's license may be renewed upon recommendation of the pastor and the local church board and approved by the district superintendent. If a locally licensed minister is called to serve under a district assignment, he or she is reviewed and may be issued a license by the District Advisory Board upon recommendation of the district superintendent. A local license cannot be renewed after two years without written approval from the district superintendent if the candidate has not completed at least two subjects in the course of study (*Manual* 426.3, 426.4).

Qualities of the Local Minister

439.3 The candidate who has secured a local minister's license must be involved in the ministry work of the local church under the direction of the pastor or a designated person. The local minister should be above reproach in all areas of conduct and demonstrate the gifts, graces and usefulness that evidence the call. The local minister should be engaged in the ministerial course of studies under the direction of the District Ministerial Studies Board. A local minister is subject to the privileges and restrictions of *Manual* 426-426.7.

Lay Minister

439.4. When an individual does not have a call to permanent ministry within the church but desires to be involved in church planting, bi-vocational pastoring, teaching, lay evangelism and other such activities, that individual may pursue a course leading to a certificate of lay ministry and may apply to the local church board for recognition as a lay minister. The certificate of the lay minister does not lead toward ordination but each church board may renew the certificate of lay ministry annually (*Manual* 408-408.8).

Renewal of Lay Ministry Certificate

439.5. The certificate of the lay minister may be renewed annually by action of the local church board provided the candidate has completed the required educational subjects. If a lay minister is called to serve under a district assignment, he or she is reviewed and may be issued a certificate by the District Advisory Board upon recommendation of the district superintendent (*Manual* 408.3, 408.5, 408.7).

District Licensed Minister

439.6. To qualify as a district licensed minister the candidate must have held a local minister's license for one full year and have completed one fourth of the course of study for ministers. The following four actions must be taken:

1. The candidate must have the local church board's recommendation to the District Assembly, the proper recommendation form signed by the pastor, and filed with the district secretary in advance of the District Assembly.
2. The candidate must obtain the Application for District Minister's License and return the completed application at such time as prescribed.
3. The candidate must provide the District Ministerial Studies Board with an up-to-date record of his or her studies.
4. The candidate must appear before the District Ministerial Credentials Board when and where the Board designates. No license can be given by the District Assembly without the favorable report and formal recommendation of this board.

Renewal of District License

439.7. The district minister's license is issued for one year. The candidate must not assume that the District Assembly will renew the license automatically (*Manual* 427.5) even if serving as a pastor. A minister's license may be renewed provided the candidate shall have passed a minimum of two subjects in the prescribed ministerial course of study or shall have presented a satisfactory written explanation to the District Ministerial Credentials Board (*Manual* 427.3). The District Ministerial Studies Board shall inform the District Ministerial Credentials Board of the academic progress of the candidate (*Manual* 231.3).

Ordination

439.8. Ordination is the confirmation by the Church that the candidate demonstrates the gifts and graces that validate his or her call. Ordination is a privilege and not a right. This means that the District Ministerial Credentials Board is not obligated to recommend ordination upon completion of the educational program and the minimal requirement of years of service. Election to ordination as elder or deacon is the prerogative of the District Assembly. Election to the order of elder or deacon is by two-thirds vote.

The district licensed ministerial candidate for ordination is expected to be thoroughly familiar with all the *Manual* stipulations concerning ordination (*Manual* 428-429.3). The candidate for ordination must meet the requirements of the educational program, exhibit the appropriate gifts and graces and be recognized and confirmed by the Church.

The District Ministerial Credentials Board has the responsibility to assess the suitability of the candidate for the ministry. The Board shall personally and carefully examine the candidate on his or her fitness for ministry, spiritual and moral qualifications, financial integrity and mental maturity. Only candidates that clearly exhibit these qualifications will be recommended for ordination.

The ordinands must participate in a public ordination service. The elders and deacons will lay hands on the candidates and the presiding general superintendent or designee will ordain them. In this way they will invest the candidates with the authority of the ministerial office, charging the ordinands with its obligations and publicly presenting them with a certificate of ordination.

Recognition of Elder's Orders

439.9. Ordained ministers from other evangelical denominations desiring to transfer their ordination to the Church of the Nazarene must meet the requirements of *Manual* 430, and the specifications in Chapter Three of this *Sourcebook*.

Chapter Five

440. Lifelong Learning

Philosophy of Lifelong Learning

440.1. Lifelong learning should occur prior to, during and following formal education. Within the institutional programs, the educational approach should stimulate the desire for ongoing education and provide the tools for personal development. Formal education is just another step in a life of educational pursuit. It is imperative for Nazarene ministers to value and to implement growth in skill and in knowledge throughout their ministerial life. Not only is lifelong learning necessary to understand developments within the wider church and the surrounding society, but it is also foundational to increased personal growth, thus preventing stagnation in the spiritual, mental and skill development of the individual.

Purpose of Lifelong Learning

440.2. Lifelong learning enhances:

- the development of the pastor;
- the development of young pastors within the congregation;
- edification of the church; and
- the relevant approach of the church to society.

For the minister to be effective throughout a lifetime of service there must be a commitment to lifelong learning.

Responsibility for Lifelong Learning

440.3. While the pastors have primary responsibility for their own continuing education, the church will also provide opportunities for them to fulfil this goal.

A. Pastor's Responsibility: The pastor's responsibility is best assured by:

1. *Self-Evaluation:* Do a self-evaluation to determine abilities and needs. This procedure is based upon careful and prayerful analysis and is often assisted by an impartial colleague or consultant in evaluating and designing a developmental program for the individual.
2. *Establishing Goals:* Set realistic developmental goals for lifelong learning in light of the self-evaluation. These goals should address content, competency, character and context issues. It is valuable to establish long-term as well as short-term goals. These goals need to be revisited as maturity and growth continues. These goals should also be in harmony with the purpose and direction of the church: local, district, regional and general.
3. *Planning with leaders:* Plan for personal development. This will be improved and extended if done in consultation with church leadership. Increased opportunities for implementation of the plans are often multiplied by coordination through the leadership.

Pastors should not lose sight of the fact that if personal learning is coupled with mentoring prospective ministers within a congregation, they will enhance not only their own learning, but the development of prospective ministers as well. Mentoring is crucial to the future of the church and instructive to the growth of the minister.

Within this mentoring relationship, it is possible that the person being developed will eventually surpass the mentor in knowledge or in skill. This is not to be discouraged, but rather is a mark of success in a mentoring relationship. The pastor as mentor should invest his/her life, goals and education in the disciples. The mentor should rejoice and not be threatened when the understanding and expertise of the disciples surpass that of the master.

B. Responsibility of the Church for Continuing Education

The continuing education of the pastor is the responsibility of the local church congregation as well as that of the district, field and regional leadership. Local churches may assist pastors with continuing education opportunities by providing funds for books, journals, conferences and classes. The enriched ministry of their pastor will uplift the congregation.

The educational structures serving the church should not limit their service to the formation of new ministers. They should also participate in providing needed continuing education opportunities for existing church leadership.

Establishing Continuing Education Programs

440.4. On every District, Continuing Education (CE) opportunities shall be provided by the college and/or by the district Ministerial Studies Board. All subjects offered by a college and taken for either credit or audit shall be valid for Continuing Education. Other programs, be they sponsored by the district or an external provider, may be considered for CE credit upon application to the Field Director or the Regional Education Coordinator.

Manual 424.6 sets a minimum of 10 contact hours as 1 CE.

Once a minister has fulfilled the expectations of the educational foundations for ministry he or she will continue a pattern of lifelong learning to enhance the ministry to which God has called him or her. A minimum expectation is 20 contact hours each year (2 accredited Continuing Education Units [CEUs]) or the equivalent.

Some activities which could be appropriately suggested for CE credit would include mentoring sessions as well as classes, workshops, conferences, approved involvement in literature or research (be it individual or group) and other activities deemed relevant by the region. Auditing subjects offered by educational institutions is a very valid means of fulfilling continuing education requirements

If mentoring or internship is offered as CE credit, thirty face-to-face contact hours between the mentor and person gaining credit shall form one CEU credit. No more than two CE's may be earned through mentoring and internship.

It is also important to establish a record keeping system. While all ordained ministers are required to report on their lifelong learning in their district assembly report, it is essential that the minister assure that the college serving its educational area has all credits on file for confirmation. Each college shall maintain a file on CE's. It is the responsibility of the minister and his/her District Ministerial Studies board to assure that this file is accurate and up-to-date.

Chapter Six

441. Validation Procedures

Validation of Regional *Sourcebooks*

441.1. When a region has developed its *Sourcebook for Ministerial Development*, it must be submitted to the International Course of Study Advisory Committee (ICOSAC) for approval as required by *Manual* 424.5.

ICOSAC will examine the *Sourcebook* to ascertain if it upholds the minimum standards, purpose and philosophy as outlined in the International *Sourcebook*. If approved, ICOSAC will recommend approval to the Office of the Ministry for presentation to the General Board and Board of General Superintendents.

Sourcebooks must be re-evaluated by each region every four years. Any revisions should be submitted to ICOSAC following each General Assembly. Revisions should reflect action of the General Assembly as well as respective cultural and societal changes.

Validation of Courses of Study

441.2. Educational providers within a region desiring approval for their programs should submit their curricula to the Regional Course of Study Committee (COSAC) for approval. Curriculum submitted must include the descriptions and objectives of each subject and show how content, competency, character and context are addressed.

The COSAC shall then evaluate the program. If the COSAC approves the curriculum, then ICOSAC through the Office of the Ministry shall submit the curriculum for validation to the General Board and the Board of General Superintendents.

. . . Licensed ministers shall be graduated from the course of study when they have satisfactorily completed a program of study leading toward ordination by Bible and liberal arts colleges/universities and seminaries, whose ordination programs have been endorsed by the International Course of Study Advisory Committee and recommended by The Office of the Ministry for adoption by the General Board and approval by the Board of General Superintendents (Manual 424.1).

. . . Cultural adaptations of each region's program for providing educational foundations for ministry will be approved by The Office of the Ministry and the [International] Course of Study Advisory Committee in consultation with the regional education director (Manual 424.2).

Approved courses of study on the region become a part of the *Sourcebook* for that region.

Courses of study should be re-evaluated periodically by each institution in consultation with the regional education coordinator. This re-evaluation shall take place at least every four years. The validation of a program shall be for a maximum of four years. In addition, when a General Assembly action requires a change in ministerial curriculum, submission of adjustments should be made following each general assembly and the revision submitted to the appropriate regional body and ICOSAC.

An educational program must be validated in order to meet educational requirements for ordination on the region. The submission for validation must demonstrate satisfaction of the minimal requirements outlined in this *Sourcebook*. The submission for validation shall follow the following outline to provide data for measuring compliance with the standard.

1. **A statement of the overall purpose of the course of study:** This is to be written in value-based or purpose-based terms. What is the overall reason for this course of study to exist?
2. **An overview of the course of study showing how the percentages of the program are dedicated to each of the four areas of ministerial education** (i.e. content, competency, character and context). Show that these percentages meet or exceed the requirements set forth in chapter two of the *Sourcebook*. This is to be recorded on the grid provided in the appendix.
3. **A statement explaining how the educational provider also emphasizes the qualitative requirement and how the entire program is aimed at overall preparation for ministry.** Each subject should be taught with a view toward the purpose of a ministerial development program. An emphasis on application in ministry should be demonstrated in qualitative terms. The education is for ministry – it should demonstrate how the teaching approaches reflect readiness for ministry in every subject including the content subjects. The backgrounds and experiences of the lecturers should be reviewed in light of this purpose.
4. **Your partnership plan:** It is required that the church be in partnership with the educational provider in preparation for ministry. This may include a partnership in Field Education or Internship. Provide documents of how this happens in your program.
5. **Your component / class summaries:** The syllabi (unit outlines in some countries) are integral to developing and evaluating the total course for ministry readiness. Thus, they are to be given due consideration in the proposal for validation of the program.

It is understood that both the academic administration and the teacher has a responsibility to create a syllabus:

- The academic administration has a responsibility to the syllabus to ensure the class/subject supports the entire program objectives.
- The teacher has a responsibility to become the architect of the syllabus using his or her particular creativity to meet the needs of a specific group of people and under the leadership of the Holy Spirit.

It is also understood that in some countries the government writes and/or approves syllabi for certain classes.

For the above reasons, each component of the course of study that is to be validated must include several pieces of information to prove its ability to support the whole program.

Note that the word “component” is being used here rather than “class.” This is because more than official classes are a part of the entire course. Components such as chapel attendance, field education and mentoring programs may not have a syllabus, but are important for the integrity of the entire course.

The entire syllabus for each component is not required for validation review, but merely a summary including the following information:

A. Component/class description

- This is normally found in the course catalogue. This brief description should also include a rationale of how it supports the objectives of the entire course.

- B. Component/class intended outcomes for each of the 4 C's present
 - These should be written in brief, general terms. Write them in "ability statements" for each of the 4 C's. At times a component/class of the course will include all four of the 4 C's, but a few times will be less (i.e. the class "Church History" may only deal with Content, Context, but not emphasize Competency and Character).
- C. Assessment methods for each intended outcome
- D. Component/class division of the 4 C's in percentages

You will find both a sample syllabus summary and a blank syllabus summary in the appendix. Please observe that each summary need not be any more than a half page long.

With the above components previously established by the academic administration for the validation review, then the rest of the components can be established by each teacher at a later date to support the aforementioned framework:

- A. Course Content
- B. Particularized Assessment Methods
- C. Teaching Approaches
- D. Texts
- E. Recommended Reading / Additional Resources

The *Sourcebook* appendix includes a possible format of a complete syllabus.

The completed syllabus is not required for the validation process, but is an important tool to intricately connect what happens in the classroom to support the integrity of the entire course.

6. **A Program Summary Grid:** This very brief summary will include 1) title of each course to be validated; 2) a brief description and outcomes summary; 3) a weighting in percentage form of each course. This is not new information, but a summary of all of the information provided above. A sample is included in the appendix of the *Sourcebook*.
7. **Other materials which may document the program's commitment to preparing people for ministry.**

The foregoing documentation and program development shall be developed in conjunction with the Regional Educational Coordinator, and shall be submitted through him/her to the Regional Advisory Council.

The steps in gaining approval for validation include submission to:

- The Regional Educational Coordinator (REC) who will confer, in conjunction with the Field Director, with the National Board when appropriate.
- The Regional Course of Study Committee through the REC.
- The Regional Advisory Council through the REC.
- The ICOSAC through the REC.
- The Office of the Ministry through the ICOSAC.
- The General Board through the ICOSAC report.
- The Board of General Superintendents through the General Board report.

Appendix I

Definition of Terms

Continuing Education

Continuing education is an approved program of study, which both precedes and follows pre-practitioner education such as seminary, college or directed study.

Continuing Education Unit (CEU)

CEU's provide quantitative measurements for continuing education. The minimal criterion for one CEU is 10 "contact hours" of workshops or classes. If education is pursued in other ways such as reading, research, or planned mentoring, 30 hours of private study is equivalent to 1 CEU.

Course

A course is the total program moving a student towards ordination. An example is a Bachelor of Arts in Biblical Studies or a Diploma course. It is not a single class. This use of "course" is consistent with the denomination's nomenclature "Ministerial Course of Study."

Curriculum

Curriculum is a program or plan for learning with all of its components and experiences, both formal and informal.

Deacon

An ordained deacon is a minister who is called of God to Christian ministry, whose gifts, graces and usefulness have been demonstrated and enhanced by proper training and experience, who has been separated to the service of Christ by a vote of the district assembly and by the solemn act of ordination and who has been invested to perform certain functions of Christian ministry (*Manual* 428, 428.2).

District Licensed Minister

A licensed minister is one whose ministerial calling and gifts have been formally recognized by the district assembly through the granting of a ministerial license, authorizing the minister for, and appointing him or her to, a larger sphere of service and to greater rights and responsibilities than those pertaining to a local minister, as a step toward ordination as an elder or a deacon. (*Manual* 427).

District Ministerial Credentials Board (DMCB)

This board consists of ordained ministers elected by the district assembly and in case of vacancies appointed by the district superintendent. It has the responsibility to examine and evaluate all persons who have been properly presented to the district assembly for election to the order of elder, the order of deacon, or for the recognized lay minister beyond the local church as defined in *Manual* 408. This board is responsible to investigate the following:

- personal experience of salvation and sanctification
- knowledge of the Bible and theology
- acceptance of the doctrines
- general and special rules of the Church of the Nazarene
- polity of the Church of the Nazarene
- gifts and graces
- intellectual, moral and spiritual qualifications
- general fitness.

District Ministerial Studies Board (DMSB)

This board consists of ordained ministers elected by the district assembly and in case of vacancies appointed by the district superintendent. It is to assist the district by providing and supervising an educational program for the preparation of ministers and continuing education for those who have completed the course of study for their ordination. The board shall monitor the academic progress of persons preparing for ministry and in continuing education programs. The board shall keep performance records of all course work done and report to the DMCB. (*Manual* 229-231.4)

Elder

An elder is a minister who is called of God to preach, whose gifts and usefulness have been demonstrated and enhanced by proper training and experience, and who has been separated to the service of Christ through His church by the vote of a district assembly and by the solemn act of ordination, and thus has been fully invested to perform all functions of the Christian ministry (*Manual* 429).

Local Minister

A local minister is a lay member of the Church of the Nazarene whom the local church board or the District Advisory Board has recognized with a certificate for lay ministry, under the pastor's or district superintendent's direction and as opportunity affords, thus providing for the demonstration, employment, and development of ministerial gifts and usefulness (*Manual* 426).

Manual

This refers to the current edition of the *Manual* of the Church of the Nazarene.

Program

The program refers to the course of study and its implementation.

Subject

This refers to one specific class as a part of the whole course of study. The class New Testament Theology would be considered a subject in this *Sourcebook*.

Validation

This is the "seal of approval" that the evaluated program, when completed, fulfills the requirement of the Course of Study for ordination.

Appendix II

PROGRAM SUMMARY

Course of Study: _____

Review Team:

Date: _____

1. **A statement of the overall purpose of the course of study:** This is to be written in value-based or purpose-based terms. What is the overall reason for this course of study to exist?

2. **A statement explaining how the educational provider also emphasizes the qualitative requirement and how the entire program is aimed at overall preparation for ministry.** Each subject should be taught with a view toward the purpose of a ministerial development program. An emphasis on application in ministry should be demonstrated in qualitative terms. The education is for ministry – it should demonstrate how the teaching approaches reflect readiness for ministry in every subject including the content subjects. The backgrounds and experiences of the lecturers should be reviewed in light of this purpose.

3. **Your partnership plan:** It is required that the church be in partnership with the educational provider in preparation for ministry. This may include a partnership in Field Education or Internship. Provide documents of how this happens in your program.

Appendix III

SYLLABUS SUMMARY

Date: _____

Review Team:

Component / Class: _____

Course of Study: _____

1. Component / Class description and how it supports the entire course. This is normally found in the course catalogue. This brief description should also include a rationale of how it supports the objectives of the entire course.

2. Component / Class intended outcomes written in brief, general terms. These should be divided by the 4 C's and include their division in percentage form. Write them in "ability statements" for each of the 4 C's. At times a component/class will include all four of the C's, but a few times it will be less.

3. Assessment methods for each intended outcome.

Sample

SYLLABUS SUMMARY

Date: 9-13-01

Review Team:

Component / Class: Spiritual Leadership (M100.110)

Kim, Sung Sop

Course of Study: B.A. (Religion)

Lee, Yan Fai

1. Component / Class description and how it supports the entire course.

The profession of Christian ministry involves leadership within the parish and other organizations within the denominations in which students anticipate serving. While the nature of this leadership is often coined "servant leadership," nevertheless, even early practitioners are expected to demonstrate both the understanding and skills in exercising spiritual leadership. This subject is designed to prepare people for early practice within this area.

This subject is integrated with the entire course, but more specifically, it forms a discrete portion of the subjects particularly focused on professional readiness for ministry. Three subjects, namely (1) Spiritual Leadership; (2) Strategic Planning; and (3) Church Administration and Manual complement one another to introduce the student to both the theory and practice under girding the transaction of ministries

2. Component / Class intended outcomes written in brief, general terms. These should be divided by the 4 C's and be divided in percentage form.

CONTENT: (15%)

- 1.1 Identify contemporary theories of leadership;
- 1.2 Formulate the history of leadership theory both within and without the church.

CONTEXT: (10%)

- 2.1 Identify and respond to critical factors impacting upon views of leadership within the local cultural context.

CHARACTER (25%)

- 3.1 Demonstrate skills in spiritual journal of prayer growth and of prayer leadership.
- 3.2 Reflect upon the spiritual implications of the Christian in leadership within the corporate church body setting.

COMPETENCY (50%)

- 4.1 Analyze various models of leadership and leadership settings.
- 4.2 Critically reflect upon the dynamics of leadership philosophies, structures, procedures and skills;
- 4.3 Develop appropriate leadership actions for various leadership situations

4.4 Lead business meetings of various kinds.

3. Assessment methods for each intended outcome.

Final Examination**[objectives 1.1, 1.2, 2.1]**

An examination, at the end of the class, of three essay questions in two hours.

Journal**[objectives 1.1, 3.1, 3.2]**

Journal containing:

- a. Critical reflections using Fiedler's theory of leadership match as the grid through which considerations are sifted.
- b. Spiritual journey development.
- c. Prayer and praise journal related to spiritual leadership.

Essay**[objectives 4.1, 4.2, 4.4]**

An essay of 1500 words developing the topic of "My Preferred Leadership Style: Its appropriateness for given leadership settings, and changes which will facilitate leadership in other settings."

Lab Sessions**[objectives 4.3, 4.4]**

Observation and participation in simulated leadership settings including leadership of formal business sessions including the Church Board, the Annual General Meeting and District events.

Appendix IV

PROGRAM SUMMARY GRID

PROGRAM SUMMARY

Region: Asia-Pacific

Program Title: BA (Religion)

Provider: SNBC

Program Component	Component Description	Content*	Competency*	Character*	Context*
BS 113 New Testament Survey	An examination of the historical, literary, political, social, and religious setting of the N.T. An introduction to the major types of literature in the N.T. as well as major themes. Application of historical context to Biblical interpretation.	6	0	3	1
SOSC 233 Pastoral Care & Counseling	A study of the theory and practice of pastoral care and counseling in the local church. Components include: the role of the pastor; active listening and non-verbal communication; the history and theory of pastoral care and counseling; the local church as a care-giving fellowship; the importance of prayer in counseling; and specific problems and ways of helping.	2	1	5	2
Accountability Group	Required participation in small accountability group. Improve personal spiritual formation skills, group interaction, journal writing	1	2	5	2
Program Weighting Summary:		Content	Competency	Character	Context
Total:		9	3	13	5
Prescribed Minimum:		30	25	10	10
% of Program Total:		30	10	43	17

* Each component has a total of 10 value points. Allocate a maximum of 10 points to the 4 C's to represent the weight given to each C.

Instructions for Program Summary Grid

Heading

Fill in you World Mission **Region**, the **Program Title** for this submission, and the name of your entity as the **Education Provider**.

Columns

Program Component: These are significant, identifiable, required components of the program. They may include courses, field experience, internship, accountability groups, chapel, etc.

Description and Outcomes Summary: Concisely describe each component. Briefly include the intended learner outcomes in the description.

Weighting of 4 C's: Each program component has a total program weighting of 10 points. Assign a number to each component based on the portion of the total contributing to learner development in **Content, Competency, Character and Context**. See Manual 424.3 for definitions of each of these.

Additional Lines

In order to list all program components it will be necessary to add blank lines before the heavy black line at the top of the **Program Weighting Summary**.

Program Weighting Summary

If you use a computerized spreadsheet, the Program Weighting Summary can be calculated automatically using the following instructions:

- **Total:** Add all of the numbers assigned to **Content** and place the total in the appropriate cell. Do the same of **Competency, Character and Context**.
- **% of Total Program:** **Add the four numbers in the Total line. The result should be 10 times the number of Program Components listed. For the Content % of Total Program, divide the number in the Content Total cell by the total of the 4-C's.**

Appendix V

Sample

SPIRITUAL LEADERSHIP

1. Subject Description:

The profession of Christian ministry involves leadership within the parish and other organizations within the denominations in which students anticipate serving. While the nature of this leadership is often coined “servant leadership,” nevertheless, even early practitioners are expected to demonstrate both the understanding and skills in exercising spiritual leadership. This subject is designed to prepare people for early practice within this area.

Subject Title:	Spiritual Leadership	Credit Points:	10
Subject Code:	M100.10	Contact Hours:	42
Subject Level:	Foundation		
Subject Outline:	Professor		
Course of Study:	BMin		
Prerequisites:	None		

2. Rationale:

This subject is integrated with the entire course, but more specifically, it forms a discrete portion of the subjects particularly focused on professional readiness for ministry. Three subjects, namely (1) Spiritual Leadership; (2) Strategic Planning; and (3) Church Administration and *Manual* complement one another to introduce the student to both the theory and practice undergirding the transaction of ministries. The first subject concentrates on the leader and the people being led; the second upon the vision and the future; and the third on the structures which provide the framework for church life.

Spiritual Leadership’s particular contribution within the foregoing triad is to provide a framework in two areas: first of all, the student will understand contemporary models of leadership and management; secondly, the nature of the spiritual dimension of leadership within church and para-church settings will be explored.

3. Subject Objectives:

BODY OF KNOWLEDGE (TO KNOW)

CONTENT: (15%)

- 1.1 Identify contemporary theories of leadership;
- 1.3 Formulate the history of leadership theory both within and without the church.

CONTEXT: (10%)

- 2.1 Identify and respond to critical factors impacting upon views of leadership within the local cultural context.

PERSONAL FORMATION (TO BE)**CHARACTER (30%)**

- 3.3 Demonstrate skills in spiritual journalizing of prayer growth and of prayer leadership.
- 3.4 Reflect upon the spiritual implications of the Christian in leadership within the corporate church body setting.

PROFESSIONAL READINES (TO DO)**COMPETENCY (45%)**

- 4.5 Analyze various models of leadership and leadership settings.
- 4.6 Critically reflect upon the dynamics of leadership philosophies, structures, procedures and skills;
- 4.7 Develop appropriate leadership actions for various leadership situations
- 4.8 Lead business meetings of various kinds.

4. Content

- A. The History and Growth of Leadership Theory
- B. Leadership Models
- C. Cultural Factors in the Leadership Dynamic
- D. Factors in Local Leadership
- E. Contingency Models of Church Leadership
- F. Spiritual Dynamics in Leadership

5. Assessment:

- | | | |
|-----|--|----------------------------|
| 35% | Final Examination
An examination, at the end of the class, of three essay questions in two hours. | [objectives 1.1, 1.2, 2.1] |
| 30% | Journal
Journal containing: | [objectives 1.1, 3.1, 3.2] |

- d. Critical reflections using Fiedler's theory of leadership match as the grid through which considerations are sifted.
- e. Spiritual journey development.
- f. Prayer and praise journal related to spiritual leadership.

35% Essay [objectives 4.1, 4.2, 4.4]
 An essay of 1500 words developing the topic of "My Preferred Leadership Style: Its appropriateness for given leadership settings, and changes which will facilitate leadership in other settings."

30% Lab Sessions [objectives 4.3, 4.4]
 Observation and participation in simulated leadership settings including leadership of formal business sessions including the Church Board, the Annual General Meeting and District events.

6. Teaching Approaches

Teaching approaches include not only lectures and lab sessions, but also reflective analysis of case studies and self-directed study and evaluation of leadership styles and settings.

7. Text(s)

8. Recommended Reading / Additional Text Resources

9. Journals

10. Selected Internet Sites